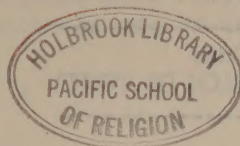


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DEFENSE HEAD WANTS CABINET STATUS

KURISU Hiroomi, chairman-designate of the Joint Staff Council of Japan's Defense Forces, indicated in a news conference Oct. 14 that appointment to the position of Joint Chief of Staff, the highest post in the National Defense Forces, should include the emperor's attestation, and the post be raised to full Cabinet status. Though claiming that it was his personal opinion, he added that he had requested status in a communication to Chief Cabinet Secretary SONODA Sunao. The statements were carried by the national media.

Kurusu also said that after receiving official appointment to the post on Oct. 20, he is going to inform the Imperial Palace of his appointment. He said he now has permission to do this from the Imperial Household Agency.

Status Kurisu, presently head of the Ground Self-Defense Forces, continued,
A Must "Up to this time, the position of chairman of the Joint Staff Council was ceremonial in nature. But I would like to make it clear that I will be informing politicians and industrialists relative to my professional estimations of the military situation. I believe also that the position of chairman, Joint Staff Council, should be given status through attestation by the emperor, as is the case with other cabinet ministers and the supreme and higher court judges."

In an interview with the *Asahi Shinbun* published Oct. 12, Kurisu revealed some of his "professional estimations of the military situation." Excerpts follow:

- Q: Which country do you think would be likely to attack Japan?
- A: Is it possible for anyone to say that there is a country which will not attack Japan? National defense is for emergency purposes. It is not a matter of what the possibility of attack from any given nation is, but a matter of being prepared for any emergency in which certain foreign military forces would land in Japan suddenly one morning.
- Q: If Japan were to be invaded by another country would the National Defense Forces be able to protect this nation?
- A: We have more fighting power than the former Imperial Japanese military forces. But we cannot resist only through the action of the national defense forces alone. We would need unified support of the people as was seen in the struggle of the North Vietnamese during that war.

Commenting on Kurisu's call for an upgrading of the military's status, YAMAGUCHI Akiko of the NCCJ Ad-hoc Committee on Yasukuni said, "We are concerned about all tendencies toward the emperor system, including this..."

MORE

EDITORS:

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John Nakajima, Jim Treece, Aiko Carter NATIONAL CHRISTIAN COUNCIL Room 24, 3-18 Nishiwaseda 2-chome Shinjuku-ku, Tokyo 160 Japan

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Yamaguchi continued, "Publicly we say we are surprised, but personally I feel we can easily imagine such kinds of things." This fear that people are becoming de-sensitized to the possibility of re-militarization leads to worry about the nation's future direction. "We are concerned that there may come a time when we can't discuss such things openly. And we wonder what the response of the church would be in such times," Yamaguchi added.

Aoyama Gakuin Case

COURT RULES BREACH OF TRUST

Oct. 6, 1977 the case of UMEMOTO Naoto, a former seminary student in the theological department of Aoyama Gakuin, vs. Aoyama Gakuin University was brought to a conclusion in the Tokyo Court of Appeals. The decision was handed down after a long four and a half year legal battle which began with a suit brought by Umemoto against the university in April, 1973. There have been several other such legal confrontations between students and university administrators but this was the first time that the court decided at least partially in favor of the student's position.

Umemoto, graduating first from the Law Department of Tokyo University (considered to be Japan's best) subsequently entered Aoyama University as a third year undergraduate student in the Department of Theology. Having successfully completed the undergraduate years, graduating from the university's department of theology, Umemoto was ready to begin graduate level studies in the same department in order to complete educational requirements for ordination. At that point the university closed down the Department of Theology (ref. JCAN.#516 April 22, 1977), halting Umemoto's progress toward the graduate theology degree and the possibility of ordination as a Christian minister.

Umemoto took his plea to the Tokyo District Court for a decision but lost to the university. Concerned that his plea relative to the violation of his rights as a student be heard, he appealed his case to the Tokyo Higher Court of Appeals. The student's case consisted of two points. The first point dealt with the contractual relationship between the school as an institution and the student. This case involved a supposed breach of contract on the part of the school. Had Umemoto won this point the university would likely have had to reconstitute the Department of Theology.

The second point concerned the first Article of the Civil Code which states, in effect, that trust must be the basis of any contractual relationship between two parties. In his appeal to the higher court Umemoto contended that trust was not maintained by the university. The court ruled in Umemoto's favor that such was a violation of the first Article of the Civil Code. In compensation, the court ordered Aoyama University to pay Umemoto 300,000 yen (about \$1,200) and five per cent interest on this amount for each year that he was not able to continue his studies for a total of five years.

Relative to the court decision, the university administration has been indicating in public that they consider the case won in that there was no order forthcoming that would require the reestablishment of the Department of Theology. (The school had a paid advertisement in the *Christ Weekly* of Oct. 22 making the same point.) It is Umemoto's contention that this is a precedent-setting case because this was the first time in Japanese history that any legal validity has been given to the neglected area of student rights. But the deeper issue for Umemoto is the fact that a legal confrontation was required in search of student rights in the context of a Christian university. Umemoto still regrets the necessity of having to fight such a long legal battle with a Christian university over a basic question of student, and therefore human, rights.

(....more)

NAKADAIRA Kenkichi, the Christian lawyer who took Umemoto's case, commented that the content of the final statement by the non-Christian judge expresses perfectly a reaffirmation of the importance of a quality theological education for ordained ministers.

The fact that the three million yen court costs (\$12,000) were completely covered by donations from the hundreds of supporters of Umemoto is one of the beautiful results of this confrontation.

* * * * *

Saito leads Japan delegation
REGIONAL CONFERENCE OF ICSW

by Larry THOMPSON

The Regional Conference for Asia and the Western Pacific of the International Council on Social Welfare (ICSW) was held in Teheran, Iran from Oct. 2 through 8. Some 148 delegates from 13 Asian countries gathered for the week-long meeting. Deliberations around the theme: "Manpower, Key to Social Welfare Development" were held at the Parliament Buildings of the Imperial Government of Iran.

Among Japan's fifteen delegates were a number related to the church and Christian organizations here. The delegation was headed by Mr. SAITO Yuichi, former professor at I.C.U. and long active in the Y.M.C.A. movement. Other church related delegates included Professor Mori Kennichi of Tohoku Gakuin University, Mr. Yamasaki Shigenobu of Nozomi no Ie Children's Home in Mitakashi, Mrs. Margaret Hopper Taylor of Shikoku Gakuin University and Mr. Larry Thompson, Kyodan missionary working with the Japanese National Committee of ICSW.

In addition to papers read and reports compiled as a part of the working sessions of the conference, perhaps the greatest achievement of this and other similar meetings was the sense of solidarity achieved among persons of diverse national backgrounds but similar vocational commitments. The venue of the conference at Tehran illustrated in vivid fashion Asia's contiguity to the ancient cultures of Persia, Egypt, Greece and Rome and to the Arab and Hebrew traditions. All this gave new meaning to the concept of the Human Family.

Highlighted in the conference reports was the struggle to achieve change in social welfare from a remedial approach to a preventive and participatory style. The desperate need for indigenous teaching materials was noted. ESCAP's Mobile Training Scheme recently carried out in Nepal, Afganistan and Bangladesh is illustrative of innovative programs designed to produce local teaching materials. The leadership role of women at the conference was outstanding and tended to evoke questions as to why there were only two women among the Japanese delegation and no Japanese national woman who could freely participate in English, the official conference language.

It is hoped that Japan will prepare an active delegation to the global level International Conference on Social Welfare to be held in Jerusalem from Aug. 20 to 27, 1978.

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Common thread in Asian context
ORDER VS. HUMAN RIGHTS

The antithesis of Order and Human Rights is a key issue for Asia today, believes Prof. IIZAKA Yoshiaki, head of the law department of Gakushuin University in Tokyo. Iizaka recently addressed the 5th Conference of the Japan Peace Research Association on the subject of "Reflections on the Problem of Order from the Perspective of Human Rights."

To make his point, Iizaka analyzed three current situations. The first was the
(....more)

court decision on the use of a Shinto priest in the groundbreaking ceremony for a public gymnasium in Tsu City. When the Supreme Court declared this practice constitutional, it did so on the basis that to declare it unconstitutional would be to disturb the existing order inasmuch as several local governments and offices of the national government have conducted the same kind of ceremony. Thus, the preservation of Order was clearly a priority in the decision.

Ten of the Court's fifteen judges concurred in the decision and in doing so claimed that the decision represented the "generally accepted Opinion." The problem, Iizaka pointed out, is, who decides what the "accepted Opinion" is. It is invariably those in authority who tend to define it in terms of the Order that presently exists. The five who did not concur represented those oriented toward Human Rights.

In Korea an even sharper antithesis can be noted between Order and Human Rights. There the present government denies Human Rights on the basis of the need for security and Order. Those who support the struggle for Human Rights, including those in Japan, are concerned with the rights of human beings rather than the Order.

If Order means protecting a person's right to live peaceably in one's society, then Order must be subsumed under Human Rights, and no Order that is not concerned with Human Rights can endure, says Iizaka. The Korean situation illustrates clearly how much these two concepts--Human Rights and Order--are inter-related.

Iizaka analyzed a third example--Vietnam refugees who since unification have been risking their lives to flee from Vietnam in small boats. Iizaka has been personally involved in this program for the last nine months as a member of the World Conference on Religion and Peace, a group which resolved to help these people not from any political motivation but from purely humanitarian religious concern.

The Vietnamese situation contrasts with the other two in that Vietnam is a case of "No Order" rather than of Order. If Order tends to become tyrannical, notes Iizaka, those who overthrow Order in the name of justice tend to become anarchical. Neither looks out for Human Rights.

While the new Order is yet to be established in Vietnam or elsewhere in Indochina, when it is established, it should recognize Section 2 of Article 13 of the U.N. Charter for Human Rights, which affirms the right of people to leave their countries, and acknowledge that those who are determined to leave the country have the right to do so.

The common thread of Order vs. Human Rights running through these three Asian situations reveals how important it is for Asians to seek ways to synthesize or reconcile these two seemingly opposed and polarized concepts.

Westerners tend to emphasize Order, says Iizaka, but this discourages social change. The result is the emergence of the new theologies of revolution and liberation, and of religious groups like the Jesus Freaks, Transcendental Meditation, etc. Young people who turned to these did not try to destroy the Order; rather they just left it behind, seeking to recreate their own identities in the context of "community."

This suggests, says Iizaka, that Order and Human Rights may be brought together within the new framework of "Community." This will require thinking theologically about Community as well as about new definitions of such concepts as the State. Japan, for instance, lacks any concept of the "State," says Iizaka, having only the idea of *kokka* which, based on its Chinese source, means "government through the family of the rulers."

Not mere desk leaders
ARI'S THANKSGIVING FEST

Asian Rural Institute in Nishinasuno celebrated its Thanksgiving Festival Oct. 15 and 16. The fest opened with morning worship and a short talk by Rev. Tom TAKAMI, ARI Director. After last minute fixing of booths, announcements and meetings, the 26 ARI students and some volunteers hurried to their respective posts to greet the guests. Visitors consisted mainly of farmers from the neighborhood with their wives, children, grandmothers and grandfathers. There were press people too, students, missionaries and many other ARI friends coming from Tokyo.

ARI was founded five years ago to train Asian rural leaders. But the training ARI offers is not for an elitist group of leaders who only sit at desks. Rather, ARI training immerses these future leaders in the soil, the mud, the sweat of rural living. Students come for a year's program and take back to their countries skills and techniques to help uplift rural life. But they also bring a wealth of experiences of life, dialogue and experiential exchange in an Asian community. This year's group includes participants from Korea (1), Thailand (1), Bangladesh (3), Pakistan (3), Philippines (8), India (6), and Sri Lanka (4). All are involved in leadership positions in rural development programs whether as farm technicians, church workers, educators, health workers or community organizers.

Some quotes from ARI students:

"I am working as a primary school teacher and a volunteer worker for the Bamboo hospital. I came to ARI for rural leadership training and to gain firsthand knowledge and experience in processing food. ARI has offered me a wide range of knowledge which will be of great help when I go back to my country...."

"I work as an organizer for the Foundation to Educate and Develop Rural Areas which is a private Buddhist organization... Its purpose is to provide fundamental agricultural education for unemployed youth or for those with low income. I came to ARI with the hope of gaining more knowledge and experience in ways of improving the lives of the young people in my hometown..."

"....it disturbs me to see women capable of work sitting idle, at a time when they are in great economic distress... I came to ARI for training so that I may be able to help and guide them...."

"I am involved with Agricultural Extension work, dealing especially with an irrigation program. My interest in rural work is to develop cooperatives and help people adopt appropriate farm technology."

At the fest, there were exhibits about the respective countries--pictures, maps, statistics. Handicraft products such as baskets, dyed cloth, flowers, etc.; farm produce such as vegetables, mushrooms, smoked chicken; food processed such as pickles and jams; and various items brought from their own countries were exhibited and sold. All things were made, grown or brought over by the students themselves. There were several game booths and later in the afternoon, there was a parade of costumes and a program of songs and dances of each country. Sunday, there was a slide show on ARI life and concerns.

It was very heartwarming to witness such an affair in which the ARI students who come from all over Asia share the fruits of their labors with the neighboring Japanese rural folk.

--Cherie CRUZ

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SHORT VISITS

SEEKING TIES--Rev. MITSUI Tadashi, Geneva-based associate secretary for the Far East, east and south Africa for World University Service, was in Tokyo recently looking for new contacts and organizations interested in tying up with the WUS programs. Last March, the WUS International Executive Committee decided the former Japanese national committee "no longer had the right to the WUS name," according to Mitsui, because it was still providing services to university communities, despite an international policy change in 1970 which, recognizing that universities are part of the elite establishment, determined that WUS should organize services from the universities to their communities.

A former UCC-Canada missionary to Lesotho, South Africa, Mitsui said WUS emphasizes social action: 1. for social justice, 2. in anti-discrimination programs, 3. in community development, and 4. in development education. He explained that the national organizations propose programs, while the international organizing body examines them to ensure the programs fit the organization's criteria, and helps to raise funds.

MEDIA STUDIES--Kalu WILLIAM, Media Officer of the United Church of Papua New Guinea's Department of Information and Publication, is presently in Japan training at AVACO in production of audio-visuals and in the use of the electronic media. Mr. William will train in Japan for one month, after which he will go to Manila to observe communications facilities there. William's training is co-sponsored by AVACO and the World Association for Christian Communication whose Asia-Pacific Region office is in AVACO. Mathew OGAWA, AVACO Director is presently WACC A/P Region Director.

William is now in charge of Cassette Ministry. Bible studies, short devotions, and religious songs are produced on cassettes to aid in evangelism. He used to be with the National Broadcasting Commission of PNG for 17 years but is now with the United Church "because I wanted to give my life for Jesus Christ. This has been my dream for many years, having been brought up in a Christian family."

William's AVACO study covers all aspects of communications, from photography, video-tape recorders, to making of posters and the Japanese *Kamishibai* (a Japanese story-telling technique using cardboard pictures.) The purpose is to be prepared for future expansion and development of Christian communication in all aspects in PNG.

FACT FINDING--On visit to gain firsthand up-to-date information on the concerns of the Christian community in Japan, Rev. and Mrs. Stan Manierre will be travelling in Japan until Nov. 12. Manierre, a former Associate General Secretary of NCCJ and editor of JCAN, is now pastor of the First Baptist Church of Weston, Mass., USA.

Manierre says that there are many issues "which I need catching up on in order to be a proper up-to-date interpreter of the Japanese Christian concern in the States." "I find that there is a real need to understand what is going on in for example, the recent talk about Japan's contributing military forces for the UN, helping the US to play its responsible role in defense...the Japanese Christians' thinking on the withdrawal of troops from S. Korea as well as the enormous amount of military aid (given) her...the Tokai-mura nuclear power plant and the plutonium issue, the building of various other nuclear breeder reactor plants in Japan, the trade issue, the Korean Christians in Japan, Burakumin mondai, human rights issue, Yasukuni, etc. in light of the recent Tsu decision...also on the whole question of the missionary in Japan-- and themes such as New Frontiers in Mission..."